/192 cont./

167 648 In any case this summary shows that the south horde owes its origin first of all probably to the establishment of the aldeamendos [177] at Carretão and Salinas. The Indians settled there and the contact with civilization provided by it (iron tools, liquor, tobacco) soon attracted more, and this influx continued even after the aldeamendos were given up.

●166 361 Even today this southern migration is continuing; this can be definitely proved by my observations. Let us consider first the shifts within the two hordes during the summer of 1908.

In the case of the north horde I met 13 occupied villages with 71 houses on my journey downstream, and in addition 14 deserted village sites with about 40 houses and four migratory villages, two of which were traveling north, two south. On the upstream journey the situation was as follows: there were 13 inhabited villages with 63 houses. The difference in comparison with the villages of the downstream trip lay in the fact that two villages had been given up, two were newly founded, and five had been moved. Four villages were migrating, three to the north and one to the south. There were still ten abandoned village sites with about 25 houses.

If we take the Rio Tapirapé as the point of separation, there were: /Plates 39 and 40 appear here/

/193/

| | below: | above: |
|---|---|---|
| on the downstream trip... | 6 villages, 1 migratory village, | 7 villages, 3 migratory villages, |
| on the upstream trip... | 4 (1) villages, 3 migratory villages, | 9 villages, 1 migratory village. |

[13]

1. In March 1909 Kissenberth came across these same four villages, as well as one migratory village, below the Tapirapé. Zeitschrift für Ethnologie, 1909, Vol. 41, p. 967.

[Text continues on p. 70]

/193 cont./

166 361 Therefore a slight shift to the south has taken place. It should also be mentioned that in September of 1908 Chief Cyriáki detached himself from Cadete and moved to the village at the mouth of the Tapirapé, that is, the next one to the south (2). There were

2. Kissenberth mentions the first village above the mouth of the Tapirapé as Cyriáki's village.

two migrations from the north to the south horde, but only for the purpose of visits or trade. A few persons, however, seemed to wish to remain permanently with the south horde.

In the south horde the same villages were again found in October as in June. On the downstream trip eight villages with 19 houses and five abandoned villages with eleven houses were observed, on the upstream trip the same eight villages with 20 [463] houses, but two villages had been shifted and two branches had withdrawn (boatbuilders of the second and third village who had completed their work); moreover, three deserted villages with six houses were to be seen (3).

3. On the reason for the abandonment of the villages, see below under "House and Village" /see pp. 85 - 87/.

162 166 361 The increase in houses by one is attributable to the immigration of Šavajé, for on the upstream journey there were five male and eleven female Šavajé in Schischá. Besides that, however, the number has shifted further: on the downstream trip I counted 70 men and 61 women, on the upstream trip 70 men and 78 women; thus, with the Šavajé, the increase from June to October amounted to five men and 28 women, or 33 persons. This increase is to be traced back, in addition to immigration by the Šavajé, to that from the north horde.

/193 cont./

162 Thus, the migration southward seems to continue to this day,
166 and it seems to have affected the Savajé as well. Apparently the south horde has a bit of Savajé blood in it, which is noticeable above all in the taller build. Today only about one-fifth of the Karajá live south of Bananal; the majority still live in the north horde, but we have seen that in it, too, a trend toward the south is making itself noticeable (4).

[361]

4. A migration from the south horde to the north horde took place long ago: people emigrated from Schischá and settled on the Corrego; this is the village of José (six men, eight women).

174 Whether this migration to the south is a continuation of an older migration which brought the Karajá to the Araguaya I should like to leave undecided. As is well known, Ehrenreich pointed out many similarities between the Karajá and the Indians of Guiana.
171 Without wishing to pursue these cultural connections further at present, I should like to state, from a comparison of Karajá and Kayapó culture, that the Karajá show very many cultural traits related to the Kayapó, but also harbor a large percentage of foreign /194/ elements that seem to point to the north or northwest. It will remain for later investigations to pursue these cul-
174 tural problems further. The present-day distribution of the Karajá,
131 their confinement to the river valley in a narrow band beyond 8 1/2
648 degrees of latitude in the midst of hostile tribes, especially those
[10] of the Ges /Ge/ family, seems to point to the fact that the Karajá migrated up the Araguaya from the north, breaking up the tribes
648 living here. So far the Karajá have not yet come to an amicable relationship with the neighboring tribes. Efforts to bring this about
[797] were undertaken at Conceição by the mission, but they failed after initial success (1).

[115]

1. The reports, for which I am indebted to a Brazilian near Santa Maria, that the Kayapó and Sambioá meet annually at a particular place on

/203 cont./

361 The houses in general are oriented in such a way that one long side faces northwest, north, or northeast, thus providing shade.

[592] [340] Each house is occupied by only one family; to each house there generally belongs a mat wall, a supply stand, and one or two hearth areas.

[346] The mask hut lies away from the village, at a distance of about 200 meters.

621 The villages of the Karajá are small; many consisted of only one or two houses, the largest of eight huts (1). Ehrenreich be-

1. Rufino has already reported that the villages of the Karajá have only eight to ten huts on the average. Rev. trim. 10, p. 208.

lieves that this dispersion must be traced back to a lack of means [511] of subsistence. This is scarcely to be assumed, since there is sufficient food, especially fish. In my opinion, it is conditioned first [508] by the many disputes that seem to prevail among the families of [571] the Karajá and lead to the departure of some of them, and then by the prevalence of personal attitudes concerning the feeling of sociability; many families live permanently isolated in one place because they happen to like it there.

It is noteworthy that the villages decrease in size from north to south. This may be explained by the direction of migration of [166] the Karajá: the bulk of them still live in the north; toward the south, the first to be sent are advance groups, which, of course, are small in number.

361 484 On journeys the Karajá pitch camps of mat roofs or walls, in the shade and shelter of which they live and sleep. The walls are, of course, oriented in such a way that they provide as much shade as possible and as long as possible; hence they usually stand approximately from west to east, and likewise arranged in rows (Pl. 13, Ill. 1). If a village is moved, the Indians live under mat walls until the houses are erected (Pl. 41, Ill. 2).

221 361 The villages do not remain permanently in one place. During the dry season, the Indians live on the sandbanks of the river, which,

/352 cont./

175 forced them to retreat, with a Šavajé walking on either side of each Brazilian. When the steamer whistled upon departure, many Šavajé, out of terror, leaped from their canoes into the river. In any case, from then on great fear prevailed among the Brazilian population concerning the more powerful Savajé.

361 [162] [131] 2. Dwelling sites. On the basis of my inquiries among the Karajá, the Šavajé live in the interior of Bananal Island in three to five villages which are distributed over a long stretch of territory. The northernmost small village is said to lie in the interior, three to four days above the north end of Bananal Island. The main village lies, in the dry season, about eight days above the mouth of the Furo on a sandbank at the entrance of a brook (outlet of the inland lake?). In the middle of August it is moved into the interior. It is said to be very large, "like a city"; Pedro drew six rows, each with 20-25 houses, in the sand. The bachelors [346] are said to sleep in the mask house, located apart. Farther south, one to two days (?), one or two small villages lie in the interior [114] of Bananal. I visited one of them from Karajá Village No. 15, from which it is located quite directly east. One reaches it by [487] a well arranged route: after half a day's march, one comes to the Karajá village of Korumaré on a river. Either one travels up the river for one and a half days in a boat, describing a large arc to the south and east, or one walks for a day across the campo eastward to the harbor, from which it is another three to four hours' march to [162] the village. The village, which contains five houses with approximately 100-150 /Pl. 59 appears here/ /353/ inhabitants, lies on a lake; it is moved several times in the course of the dry season. [132] In the rainy season the entire region is inundated with water; apparently this lake then forms a part of the large lake that Fonseca mentions. I was unable to find out where the village is moved to during the rainy season. Finally, there is said to be a fifth small village still farther south, but the accounts about it vary.

13 162 101 361 This is the one branch of the Šavajé. A second one lives near the south horde of the Karajá, and, indeed, in the two southernmost villages: Schischá and near Leopoldina. They migrated here in the last generation but one, for Chief Chico in

166

[Text continues on p. 312]

/353 cont./

166 Schischá, the deceased chief Pedro Manco, and Mother Joana from the migratory camp No. 9, people about 60-70 years old, are regarded as the children of the immigrant Šavajé. Recently, Šavajé again came from Bananal to Schischá; in October 1908 they lived in a separate house. These Šavajé, of course, entered into frequent alliances with the Karajá.

167 [101] A third branch is supposed to have separated from the Šavajé on Bananal, apparently in the previous generation. This horde crossed the Araguaya and moved toward the west; among the Karajá of the Araguaya they are regarded as lost. The separation took place in the region of the mouth of the Rio das Mortes or somewhat more to the south.

619 Before I enter into a discussion of the culture of the Šavajé, I should like to report very briefly what the Karajá told me about them: The Šavajé are their kinsmen; they speak the same lan-
628 [438] guage and have the same tribal tattooing. They live in peaceful relations with the Karajá, they intermarry; above all, there is an active trade in which the Karajá trade to the Šavajé stone tools, which the Šavajé lack, as well as iron goods, fabrics, and chains of beads in exchange for urucú, net coverings, araras, and
511 food. In clothing and ornamentation the Šavajé are supposed to be equal to the Karajá, but to have much more beautiful things. Among the Karajá, they are considered rich in ornaments and foodstuffs; hence, in times of hardship, the Karajá often migrate over to them. I found these statements to be generally true.

101 Phonetically the name of the people should be written Šăvăjé, in accordance with the pronunciation customary among the Karajá. The Karajá also call them: (ĭ)šăndjŭ, (ĭ)šă(n)dĭwăndŭ.
361 [114] I cannot give their number, because I became acquainted with only a small village of five huts. In any case, besides three or
[161] four such small villages, there seems to be a very large village, similar to those of the Šambioá, so that the number may perhaps
[162] be given as 800-1000. The Šavajé living among the southern Karajá perhaps reach 50 in number.